

***Malaea Keanaaina-Tolentino (with Cynthia Torres)
and Samuel Keanaaina
Kaloko-Honokōhau Oral History Program
Interview with Kepā Maly – October 2, 2000 at Kaloko***

This interview was conducted near the shore of Kaloko, just makai of the former Keanaaina residence. Kupuna Malaea was sitting with her back to the north, right side to the sea; thus her gesturing, pointing out locations from where she was seated is based on that alignment. The first part of the interview was conducted with kupuna Malaea; and then, about 45 minutes into the interview, her brother, kupuna Sam Keanaaina joined in.



The kupuna shared important recollections and descriptions of use

***Malaea Keanaaina-Tolentino and Samuel Keanaaina
at the old Keanaaina Homestead at Kaloko (KPA Photo No. 757)***

of the fishponds and near shore fisheries; residency and travel between the shore and mauka lands; descriptions of sites; and the tradition of a guardian of Kaloko pond, to whom their elders offered lei hala (pandanus garlands). When appropriate, selected sites discussed during the interview were marked on *Figure 1*, an annotated interview map. The kupuna and family members also noted that they would like the opportunity to again return to Kaloko and help the park in its stewardship of the land. The kupuna noted that they have missed spending nights at Kaloko, and desire that their mo'opuna have the opportunity to know the land as they did. While at Kaloko on December 6, 2002 with Maly, Stanley Bond (Park Resource Manager), joined us. During the conversation, kupuna Sam and family also shared their desire to visit the land with Bond. Bond invited the Keanaaina's to discuss opportunities with the Superintendent and himself at their convenience.

Kupuna Malaea granted release of the interview (by signature) on October 16th 2002; and kupuna Sam Keanaaina, granted verbal release of the interview on December 6th 2002.

KM: It's October 2nd, 2000 and it's about 9:20 a.m., we're here with kūkū Malaea Keanaaina-Tolentino and Kinikia, your daughter and some 'ohana and hoaloha. We're sitting here at Kaloko, makai down here near the south end of the kuapā.

We're going to talk story about some of your recollections of this 'āina here and when you were young coming with kūkū them and your brothers mā. Some of the things about the fishponds. And the reason that we were hoping that we could do this... and mahalo nui iā 'oe o i kou 'ae 'ana i kēia hui hou 'ana...

MKT: 'Ae.

KM: The park here now, they're trying to make sure that what they do with this land, to the best of their ability that it's right, and it's so important to talk with the kama'āina, the people that were here before. Long, long before that have a connection to this place and so that we can make sure to keep this history alive.

MKT: Uh-hmm.

KM: First it comes home to you so that your mo'opuna and all the 'ohana can have but if we could be able to share some of the mo'olelo when we go through it, you and I again. It would be really good for the history of this land.

MKT: Well, the first mākāhā, my dad, Nu'uanu, used to have that... what you call it when you build a little mound inside the water?

KM: Umu like or imu where they make hale i'a?

MKT: Umu, 'ae. I used to watch him and say "What is that? Build up to block?" He said, "No build 'em, like today, evening time, and then tomorrow morning we go look and check." Get the 'upena on top, after he built that. And he leave space, opening for the fish go in. After that he come and he throw the net on top. I said, "Oh, now I know what you're doing." And grandma Malaea used to make her own upena for the 'ōpae.

KM: 'Ae.

MKT: Used to get ēkoa branch, the right size and take out all the skin and fold it like this [gestures a hoop].

KM: A hoop?

MKT: A hoop, and tie with a cord. And then she buy the net, of course from the store, and then humu [sew] She taught me how to catch the 'ōpae against the rocks here. That was my job with her.

KM: So 'ōpae lolo like or the big one, nice 'ōpae the kind you eat and you make for bait?

MKT: Yeah. 'Ōpae ke'oke'o.

KM: 'Ōpae ke'oke'o, 'ae.

MKT: And [pause] kūpe'e was on the back [gesturing to back of pond].

KM: Oh yeah, in the back of the pond you folks would gather kūpe'e?

MKT: Would catch night time but this was about 4:30, 5 o'clock was on the rock.

KM: Early morning or late evening?

MKT: No, afternoon. When I come now, in this generation, they have to go in the dark, night time. I said oh, that's the two different things, maybe get different name I think.

KM: But maybe too, when you were a child maybe they were plentiful, many kūpe'e and things like that.

MKT: Right on the edge of the water, easy to pick up. And there was another kind more like kūpe'e. And then we cook that.

KM: The pūpū awa too? You remember it's got kind of bumpy one? Is that the one a little bumpy on the back, pūpū awa?

MKT: 'Ae. That was my job with her, and she's more fishing. She love...her hobby is fishing. And sister Adele was the same hobby too and in our family I think Grandma Adele and my brothers, each one, they love fishing.

Grandma no need, she didn't have to do anything she would fish all day from morning to night, to evening sunset. She know where to go fishing on the papa way outside there.

KM: 'Ae, she would go out on to the papa?

MKT: Uh-hmm, way out there [gestures out].

KM: By where the waves break even or just inside?

MKT: No, that whole flat.

KM: Ah, beautiful.

MKT: She just love fishing. And then she "go get your bamboo." I said "no, I no want to fish, I just like play with the fish."

KM: [chuckling]

MKT: 'Cause I'm not a fisherman type. So sister Adele, her hobby was to look for skeletons [smiling]. All the way up there [pointing inland in the direction of the Kaloko Cemetery], there's lot of skeletons.

KM: 'Ae, did you hear about that old cemetery or the pū'o'a where they had the stone mounds like that then when you were young?

MKT: No, Adele said.

KM: She's the one went up holoholo?

MKT: Yeah, and she came back with one skeleton.

KM: Po'o?

MKT: One po'o, and my dad seen her, take that right back where you found it. He asked me "where's your sister?" I said, "up there." "What doing?" I said, "I don't know." We had one brackish pond up here in the back.

KM: A pond behind here?

MKT: Our hale was over here.

KM: There's a little restroom facility now and all this ulu niu. The hale was somewhere right in there?

MKT: Yeah, in the back of the stone wall, the brackish water.

KM: Yeah.

MKT: And about two feet away I think. She tell me “come I want to show you something.” So I went over there, she show me one baby in one little cave like. They buried the baby standing up. I said, oh, must be with lauhala or coconut leaf. That was interesting.

KM: Yes. Did papa or grandpa them ever explain to you, was that, do you think this is ‘ohana to you folks? To your old kūpuna or?

MKT: [shakes head, indicating no idea]

KM: No idea?

MKT: No, they was too busy to their duties. We supposed to do what they tell us do but, but half the time we’re playing [smiling]. Brother Sam, brother Alec came to work down here at the age of fourteen. My grandpa had asked him, he needed help from him.

KM: Your grandpa had the lease of the pond, is that right?

MKT: Uh-hmm, in 1934 I think. Maybe earlier than that, before our time. He asked Alec that he needed his help. So he brought him down at age 14, he was kind of big.

KM: Alec was older than you?

MKT: He was the oldest, that was my mom’s first son.

KM: Yes, that’s right Mānoa?

MKT: No, that was Kapānui.

KM: Kapānui, kala mai. Sam is above you or below you?

MKT: Above me [born one year before her]. Sister Hattie is next, my dad’s daughter.

KM: Sister Hattie and then, Bill is that right?

MKT: Then Bill and Rose then Adele and then Sam and then me and John. I cannot remember the rest right off hand.

KM: We talked about that before, we wrote some of that down. They came to help grandpa though, work the fishpond in the ‘30s?

MKT: Yeah.

KM: That’s the time you were coming down also?

MKT: We had to all come down. Nobody stays home. Always following grandma, I’m the namesake.

KM: ‘Ae. O ‘oe ka punahele?

MKT: ‘Ae [chuckles]. They said all spoiled brat, but nah! I don’t remember being a spoiled brat.

CT: You folks come down every weekend or every day or...?

MKT: Every other week I think, because the fishes, we get orders from the customers.

KM: Grandpa was taking fish from here and they would deliver to him and he would take into Kailua?

MKT: The brothers. All the brothers get their horses and donkeys. The small fishes they have to put it back, the mullet and the awa. Most of all was the awa, I think was mostly to sell.

KM: About how big were the awa that you folks would take out you think?

MKT: About this size [gestures].

KM: A foot little more?

MKT: Yeah and if it's smaller you have to put it back. That was my brother's kuleana. There was a canoe.

KM: They would go in the pond with a canoe?

MKT: Uh-hmm. Grandpa went ask tūtū Pali...

KM: Ka'awa?

MKT: Ka'awa, to help with the pond, with the boys teach them all the basics. He was the captain also, teaching them how to fish and how to catch with the nets. They lay their net in the evening and the next morning about 4 o'clock, they had to get up and go back on the boat to get all the nets out and bring 'em out on shore. Put it all in the box or can, with burlap bag on the top, wet burlap bag. Put it all on the donkey, on the mule and the horses. And it takes about two and a half hours from here to pass Honokōhau to where the Firestone, I think, is now.

KM: Hmm, so they would go along...did they go along the makai trail pass, below Honokōhau or did they cut up?

MKT: Cut up.

KM: Along the old trail?

MKT: The old trail.

KM: Māmalahoa they call that and it comes out right by Firestone side?

MKT: Yeah.

KM: That's the one?

MKT: Uh-hmm.

KM: About two and a half hours you think?

MKT: Two or two and a half hours. About four hundred pounds on each container, two sides.

KM: Yeah, each horse?

MKT: Yeah.

CT: What you folks had horse?

KM: Or mule?

MKT: Mule.

KM: Donkey, kēkake.

MKT: Mule I remember, when I fell off.

CT: You fell off?

MKT: Me, brother Sam, but I don't like tell him that.

KM: [chuckles]

MKT: He's the kolohe one, even on the canoe when he rock the canoe, like me I fall in the water.

KM: 'Auwē! Over here, in the pond?

MKT: Hmm. I got off and I said, forget it.

KM: Kūkū, before we started you had said you noticed that Peter Keka mā are doing the stone work to build the kuapā again.

MKT: Uh-hmm.

KM: When you were young, what did this kuapā look like? Across here?

MKT: Well by itself it was just loose.

KM: Loose, rounded off, it wasn't all pā 'ia then?

MKT: Yeah, and if it goes down Bill and Alec have to bring it up with a 2x4, no more tools.

KM: Yes, yes.

MKT: Bring 'em up, as long as you get 'em all up then grandpa is satisfied.

KM: Because in your time I think, the wave action and stuff... In fact I think you said earlier the waves would wash over the wall sometimes?

MKT: Uh-hmm.

KM: Hard to keep a wall built up like that I think yeah. A lot of work?

MKT: Oh yeah, it's a lot of work.

KM: It wasn't squared off and walled? It was kind of rounded over?

MKT: Rounded, yeah.

KM: You folks could walk up... still had mākāhā?

MKT: The mākāhā, where we had board across. I think had two mākāhā.

KM: That's what I've heard too, one was closer to this side where we are.

MKT: Uh-hmm, yeah.

KM: And one further towards the Kohanaiki?

MKT: 'Ae, uh-hmm.

KM: Were there smaller ponds within the big Kaloko pond? Where you would put the pua and keep fish or separate or things like that?

MKT: 'Ae, 'ae. When they get big enough, they would put them into the regular pond.

KM: Into the Kaloko Nui, the big one?

MKT: Uh-hmm. To learn more information before (some years ago), I called my brother Alec and he always talk to me about Pearl Harbor. I say, no I don't want to talk to you about Pearl Harbor.

KM: [chuckles]

MKT: He was getting old already too.

KM: Yes.

MKT: Took me quite a while to get all the information. I wrote the story down.

KM: Beautiful. They would keep the main i'a, the big i'a...?

MKT: 'Ae, inside.

KM: In the big pond. And the smaller ponds, like you can see I don't know if you can see across has another small section, a wall some of it's dropped down into the water now.

MKT: Uh-hmm.

KM: Were those outer ponds, the small pua ponds like that?

KT: 'Ae.

KM: Did you folks go gather pua and 'ōpae or stuff from there as well?

MKT: We do that all over here.

KM: Oh, in the back side?

MKT: Yeah.

KM: And the kūpe'e? And the 'ōpae like that?

MKT: Uh-hmm.

KM: Kūkū you'd mentioned that grandma would get the ēkoa like that to make the apo for the net. Do you remember if she used 'ūlei? The nice native wood that's easy to hoop around or you think it was ēkoa?

MKT: Ēkoa. We had to find a good one and just about this round.

KM: Yes, yes.

MKT: Like the kōko'o.

KM: 'Ae, like the kōko'o kind thickness.

CT: From where she got that, here or mauka?

MKT: I think, mauka.

KM: Coming down, kula?

MKT: Yeah.

KM: How did you folks come makai here?

MKT: Some of us walked down, and on donkey and horse. Whoever is good luck, they lucky, otherwise they going walk.

CT: And with the trail?

KM: You would come off out of Kohanaiki or...?

MKT: Honokōhau Junction.

KM: Honokōhau Junction, come down?

MKT: Come down.

KM: Get the trail over there?

MKT: Comes out almost close to this drive-in [the present-day road into Kaloko].

KM: Yes.

MKT: And there's about three or four more trails I think, that come down.

KM: 'Ae, towards Kohanaiki come down trail?

MKT: I think by Matsuyama.

KM: Oh, Kalaoa as well.

MKT: And the one further up.

KM: They would come down and then come along the ocean trail? Or did they cut across?

MKT: They have to cut come across the trail and come over here or wherever they going.

KM: Yes, cause your kūkū had 'āina, Ha'au was it at Kohanaiki also makai or was that another kūkū? Was that?

MKT: No, no that's Ha'au, tūtū man, or grandpa. I think that's the one brother Bill went get that one, across.

CT: You know where the old county yard is?

KM: Yes.

CT: When you turn take a right, right over there. Tūtū man had eight acres yeah, or something?

MKT: About that.

KM: Let me just take a quick look, this may not... [opening Register Map 1280]

CT: Left to Uncle Sam and Uncle Bill.

KM: Here's Kaloko, I'm just looking the old Kohanaiki Church...

MKT: No, I think he left it to his son, grandpa.

KM: See you can see it's the old Kohanaiki Church but that church was closed by the time you were hānau? Kohanaiki Church on the old road where you were just describing by the road?

MKT: By the road yard. Driving on the Kohanaiki Road end of the road, on the left.

CT: The church was closed already.

MKT: I only saw the church falling down, but still had the colors, light green and white on the edges.

KM: Yeah. You see not far from there, has the trail comes down just even what you're describing it cuts across Kaloko and it actually connects down here. According to this old map this is Register Map 1280 and it actually cuts down into the back of the ponds back here.

MKT: Hmm.

KM: You folks maybe would come down like that come out behind the ponds? Do you think?

MKT: Oh, yeah, in the back.

KM: The other map is the real good one because it shows all of the lots, that big map this one here that I left home with you [Register Map 2035].

CT: Uh-hmm.

KM: It shows the various lots and that's the one that has your kūkū's name with their 'āina and stuff. It has some of the trails coming down, that's a good map.

MKT: The one you're talking about the church by the state yard. I talked to Sam and I told Sam that grandma had said...only words but no paper. When she passed away that I would have the property, and he explained to me, that the church lot was the one that grandma wanted to give to me...

Brother Norman said, "why would she leave the church lot to Malaea?" I said "I don't know. Who knows maybe I would donate it to the church for use." And Sam has his one in Kohanaiki, but he sold it to the Chinese Crack Seed Store. [thinking] Lau E Store...

KM: That church lot too, that's where that famous Reverend Ka'onohimaka he was the one who kind of founded the Kekaha Churches?

MKT: Uh-hmm.

KM: Mauna Ziona is newer, 1920s in fact I heard that the lumber from Makalawena and from Kohanaiki Church went to go make.

MKT: 'Ae.

KM: The old man Upchurch, used the lumber for Mauna Ziona. That kahu, Ka'onohimaka, is the one, he passed away in 1889 and he was at Kohanaiki Church. Do you remember an old man by the name of Kapa or Kane? They were like lay ministers at the church. The last ministers, just a little before you were born. I imagine they still lived there in Kohanaiki.

MKT: The only people that I know that was living there was Hannah Kane, the family. The Solomon family [thinking]. There's another church way down the end of Kohanaiki Road past the state yard, was a church on the left hand side. The same branch yeah...

KM: Yes, yes.

MKT: The Akuna one, I went to see Sarah Ka'aikala, I wanted to know the information. I asked her what is that hale kahu, that hale, the church. She told me the old members of the church put \$400.00 on it...That's how everybody help one another, her husband was a taxi driver. According to the information they built that house because Kailua people wants to go Kalaoa sometimes.

KM: 'Ae.

MKT: For a change and Kalaoa people like go Kailua they go Ka'aikala's house. She said that house that... [thinking] who was that reverend, Reverend Kamakani blessed the place.

KM: Mauka nei?

MKT: Hmm. I think that property connected with...it's one acre... Grandma had more like given, to make use of that for the church use.

KM: 'Ae.

MKT: Next door had the Mormon Church, that's another one too. We signed all that off to the Mormon Church.

KM: The families and you folks would regularly come from mauka, various trails. You said from grandpa's house... 'cause your grandpa had the store at Honokōhau?

MKT: Uh-hmm.

KM: So the trail was not far from the junction you folks, families would come down makai though? Holoholo, come work the fishponds like that?

MKT: When we get together and then everybody go down.

KM: Amazing!

MKT: Grandpa was strict.

KM: Yes, hard worker.

MKT: Everybody get together, no more such thing as you over the other end and the other end.

KM: 'Ae.

MKT: He was more like a business man.

KM: Yes. You folks had a house down here, or a little hale down here too? You stay?

MKT: For the 'ohana?

KM: For the 'ohana.

MKT: Yeah, over there.

KM: Right inside, tucked there's the milo and stuff, those coconut trees?

MKT: Uh-hmm, right...

CT: Where the lua stay?

MKT: Yeah, right over there and the net house was over there.

KM: Near the pond here, or across?

MKT: About ten or fifteen feet away right next as you go on the right hand side.

CT: By the, what kind of tree is that? Hau? Milo?

KM: Milo, those milo trees on the edge of the pond side.

MKT: No, by the right hand side.

CT: Mauka of that side by the coconut tree? That's where the net house was?

MKT: Yeah. And Bill, his job was to mend nets.

KM: He mend nets all the time like that?

MKT: Yeah, until today he knew how to make nets and he taught Cynthia how to make nets and now she know how to make nets.

KM: Maika'i, kā 'upena. You folks would get the awa out of here, had mullet like that too?

MKT: Uh-hmm. Some people like mullet so we give them whatever they order.

KM: 'Ae. How are the fish in these ponds here, how's the meat, clean smelling? Clean taste?

MKT: Uh-hmm.

KM: Good water?

MKT: Uh-hmm. When people used to come down the beach grandpa would give fishes to them. He calls, mai, mai.

KM: He would call them and share aloha?

MKT: Call them, yeah. He looked strict but sometimes he surprise us, oh he can give fish away [smiling].

KM: In your time, you see the wall that divides the small, the other section of the pond that's over towards Kohanaiki. Were there any houses, was there anyone living over there on that side?

MKT: I'd say by the end, I think.

KM: By the end side, makai? Towards Kohanaiki?

MKT: Over by that big bush.

KM: Yeah, the heliotrope over there.

MKT: Akona, they said Akona's hale, but I don't know.

KM: Oh.

MKT: Everybody went there, go sleep in there, and go fishing.

KM: Maybe he kept a place for the fishermen, yeah? Was Akona after grandpa? Akona got it after grandpa and then Foo came in?

MKT: I think so.

KM: Akona didn't keep a place over here?

MKT: No.

KM: He kept a place across side?

MKT: That side, yeah.

KM: Oh. Did you...I'm just finishing up, you know, from when I saw you last time everything is pau they're getting ready to print now. I translated a bunch of mo'olelo that tūtū Kihe wrote. He describes that there were guardians, mo'o in these ponds here and he names some of them.

MKT: Oh.

KM: In the middle island area, the middle kuapā there it was like their hālau ali'i, these mo'o here. Did you hear any stories like that? Did you see kūkū take a lei or anything at anytime over or...?

MKT: No. I think both of my grandparents were not into that. But they always say what's what in the pond over there where the hale 'upena, about ten or fifteen feet in there, right in there, there is a reddish coloring. Once in a while it shows up. They said it was Pele's hair, but they don't bother about it.

KM: 'Ae.

MKT: They just letting us know. I don't think so, they are into that.

CT: What about the one you told us the story about tūtū Malaea, taking the hala?

MKT: That was Uncle Alec told me that story.

CT: Feeding the hala to the mo'o wahine.

MKT: Yeah, you cannot throw it away.

KM: Hmm, when they make lei like that of hala or something?

MKT: Hmm. I cannot remember, I get the story in the book I wrote.

CT: The story mom told us and I think she forgot the story.

MKT: Tūtū Malaea told us mo'opuna the story, from before here time, about the mo'o wahine and the hala.

KM: It was in this area just in the pond from the net house? Or further out?

MKT: Further out.

KM: Could they walk on the papa go out or they had to canoe to go out?

MKT: No, just the place was shallow.

KM: Right there, shallow.

MKT: Kind of deep to the waist.

KM: Waist deep kind. The mo'o no bother anybody?

MKT: No, not any of us.

KM: 'Ae, you never hear night time kani or 'oli or...?

MKT: Get that hua [thinking]...

KM: Huaka'i pō?

MKT: Get one other word they said.

KM: Pō Kāne?

MKT: Like when you snap your finger... Po'a, when they pressed the thumb and middle finger together and a sound, like when you snap your finger. That's just like a warning, and you heard it only around the pond area. It's a warning, a strange noise, that you need to be alert.

KM: Hmm, kūpaianaha! Sometimes had like huaka'i or something maybe?

MKT: Uh-hmm.

KM: You folks would also go...did you go from home here go out to Honokōhau?

MKT: Yeah, right on the shore side.

KM: Right on the shore side. You can see from here where we are sitting now and your house is basically on this dot right here I think, if I recall the dot is on that. [pointing out locations on 1961 map of Kaloko and Honokōhau]

MKT: Hmm.

KM: You folks walked the trail, there's a stone still yet you can see the stone wall, the boundary.

MKT: No, we just walked through the sand.

KM: Through the sand along the shore?

MKT: Uh-hmm, didn't have this bushes.

KM: No bushes, it was opened up like?

MKT: Was open. Somebody bought that plant over there.

KM: Maybe since no more pipi and kao like that now, maybe all everything all grow nahelehele.

MKT: Had only kiawe trees.

KM: Only kiawe, but not thick?

MKT: No.

KM: You could see across the land?

MKT: Uh-hmm.

KM: You folks would walk along the sand, along the ocean? This big fishpond at Honokōhau, 'Aimakapā you heard that name?

MKT: I heard that name from my grandfather and tūtū Malaea..

KM: Tūtū Pali was living somewhere out this side? Here's 'Aimakapā...

MKT: He was living in between the net house.

KM: Over here at Kaloko?

MKT: No up there, Honokōhau, he had his own little hale.

KM: Okay. You shared with me before that you were maybe going to be hānai to...?

MKT: Pali.

KM: And mea uncle Kanakamaika'i paha?

MKT: 'Ae.

KM: But your kūkū had asked mom when she first became pregnant?

MKT: Already took me. My mom gave birth at Honokōhau, where grandpa and grandma were living.

KM: So she kept you, she took you?

MKT: Uh-hmm. But uncle Kanakamaika'i and aunty Makapine still paid attention to me. I used to be scared of tūtū Pali.

KM: You did come makai to Honokōhau before? When you were a young girl, sometimes?

MKT: Yeah. From age 7, when tūtū Wiliama had orders for fish, we sometimes passed to Honokōhau and on too Kaloko pond.

KM: What I'm looking at on this map here, this is the big pond. Here's the little pond out by the point, yeah?

MKT: Uh-hmm.

KM: Do you have an idea about was tūtū, like uncle Kanakamaika'i them were they living back behind here? Do you think or mid-beach? Was uncle Pali closer to the big pond, do you recall?

MKT: Uncle Pali was the one close to the big pond.

KM: Close to the big pond?

MKT: The big area of nets.

KM: Yes, so he had a net house in here?

MKT: Yes.

KM: That's what I thought that I'd heard.

MKT: And get hale where he eats, that's where all the families goes and eats. I used to be afraid of him.

KM: [chuckles]

MKT: He's okay.

KM: Yeah. Did anyone else besides Pali and Kanakamaika'i live makai when you were young in the '30s?

MKT: Kanakamaika'i was mauka, about 300 feet away from the Honokōhau School.

KM: 'Ae. Next to Honokōhau School?

MKT: Near Honokōhau School.

KM: He was mauka, so they would just come down occasionally?

MKT: Yeah, not to far from there.

KM: Pali was the only last one living down here you think?

MKT: I think once in a while tūtū Alani used to come help him and I don't know who else but tūtū Alani used to come help him.

KM: They were taking care of these loko down here too? These ponds here at Honokōhau?

MKT: Yeah.

KM: Do you remember if this big 'Aimakapā Pond had a mākāhā?

MKT: I think, I know one pond in there that's sacred, you cannot swim in there.

KM: Oh, yes is that a brackish water pond? Fresh water kind?

MKT: I think that's the Queen's Bath, I think. My sister Adele mentioned that you cannot go in when you gave your ma'i.

KM: The Queen's Bath one, oh.

MKT: There's one over here too.

KM: Oh yeah, back behind here?

MKT: Everybody go swim in there.

KM: Yeah. That pond they said was sacred though the one Honokōhau side one?

MKT: Yeah, there was one sacred pond over there, between the two ponds, Honokōhau and Kaloko.

KM: Hmm. When we drive down the road now. This is the one Hu'ehu'e Ranch put in on this map. Now actually, we come down a little further, the road we come down now comes through here basically like this on this side [marking approximate alignment on map]. Not the Hu'ehu'e Ranch road anymore. You know there's a bunch of stone walls and enclosures and things just behind the trees here and along the road. Did you ever hear anything about those places?

MKT: No.

KM: So you folks just came makai and stayed down here?

MKT: Uh-hmm.

KM: No go holoholo too much?

MKT: Mauka, only sister Adele.

KM: She's the one go? [chuckling]

MKT: Looking for skeletons.

KM: Yeah [chuckling].

MKT: She's a fishing lady, her and Amy Freitas, that's her hobby, they follow up with grandma. And the brothers are Alec, Bill, and Sam, they help around the family. Right here when it's high tide, it had what I would call a little pond. Just happened one day, coming to the evening. I just happened to walk down I said, "Oh Brother Alec, get one big uhu." He went to get it, the tide was a little bit higher than now. He got the scoop net and got the fish out. And that's what we had for dinner, with poi, rice, chili pepper and pa'akai.

KM: So it was trapped inside the little pool?

MKT: Yeah, was trapped from high tide. That's why I call it a little pond, to me. It's where we swim most of the time when it's high tide.

KM: Yeah. So you folks came down here, you were with this fish pond until grandpa passed away? What was it in '40 about or...?

MKT: I think it was 1942.

KM: I think so, '42.

MKT: Somebody took over.

KM: You folks regularly were coming down though?

MKT: Uh-hmm.

KM: Go lawai'a like that? Grandpa would take the fish, go out market?

MKT: He'd go mauka, to Hōlualoa horseshoe turn to Kailua, Kalaoa and around. He'd deliver the fish and fresh blocks ice, it all went in with the fish wagon. The ice was all cracked in pieces, and put the burlap bags or rice bags. So he could put the fishes on, sometime he deliver to the market in Kailua, or to the Chinese old folks home. Now it's Kona Dry Clean and Laundry. The owners were Aiko, Pākē, the store [thinking]... I don't remember the name of that store [thinking]. He would give some fishes to the Fong Laps, that's my grand-uncle and my aunty. That's my mom's side family. They had a store too, lauhala and liquor store.

KM: Oh, yeah. Down makai there?

MKT: Yeah, across from the pier on the Hukilau [hotel], now it's the empty lot.

KM: 'Ae. Beautiful, nice memories you have coming holoholo down here?

MKT: Oh yeah. Remind me of the old folks.

CT: Mom when you folks came down, where did you folks have water? Water from mauka or?

MKT: We would fill the gallons with water from mauka and drink brackish water in between, it cleans you out [smiling].

KM: Yes, it does [chuckling].

MKT: Mostly from mauka, fill up about ten gallons, and conserved the water. We washed rice in the salt water.

CT: You drink the brackish water?

MKT: Yeah, sometimes when you run out of fresh water. If you can handle.

KM: Like mama said, some when you...she clean you out a little bit first but then you come ma'a?

MKT: Yeah.

KM: If you stay for a while. Did you ever hear kūkū or anyone talk about any heiau around here?

MKT: ... I do remember the big heiau by the right side of the boat harbor as walk out tot beach area, by the pond.

KM: Yes. You'll see a very interesting interview with tūtū, aunty Makapini that my wife's tūtū conducted in 1962. She talks a little bit when they would go down with uncle Kanakamaika'i. Down to Honokōhau and she mentions a heiau somewhere that was down by their house. Or I guess where they would stay sometimes. I'm wondering, did you ever go to a house that they stayed at occasionally makai here?

MKT: No.

KM: You never did. I think it's this area here, what's marked as Site 4 [1961 Map Site H-4], then there's...You know there used to be a church down here too at Honokōhau, in the vicinity of [1961 Map Site H-6].

MKT: Oh yeah, right across where you go in Honokōhau Harbor, it's on the left.

KM: 'Ae.

MKT: I think Norman took me over there. There's a steeple when you drive go to Kailua on Ka'ahumanu Highway. There's a little roof and a road in.

KM: Yes, yes.

MKT: It's over there.

KM: There's actually a little area, they say this is a hōlua sled, slide track over here [1961 Map Site H-25]. Right back in here there's some graves, some ilina and there's one that has a little roof over it. That was part of the old graveyard and some of tūtū Kanakamaika'i's 'ohana, and there's a Kahale that's buried there also, William P. Kahale. And then there were other graves. The big 'a'ā wall and down below here. You went holoholo up here sometimes or you never hardly did?

MKT: By the church?

KM: Yeah.

MKT: Only when brother Norman showed me.

KM: I see, so much later then?

MKT: Yeah, he wasn't born yet. But I guess he got the information....

KM: No, he wasn't.

MKT: He got the information.

KM: He was born? In '40, your brother, uncle Norman? In '42 or '40?

CT: Same as Ruby, about '42 I think.

MKT: He didn't know the grandparents. Even my dad died before he was born.

KM: Hmm, they were gone.

MKT: Uh-hmm. That church, one day I went to ask my aunty Margaret Spinney and then she said they took the whole building to build a house for them because never have enough lumber. Their residence was in what is now the Lanikai Shopping Center, by the bowling alley.

KM: Ahh, so they took the house into the Kailua side, the lumber?

MKT: Yeah, right by the First Hawaiian Bank, in that area.

KM: Now the house gone?

MKT: No more nothing.

KM: No more. [pauses – thinking] Interesting though, see how they work the pond then like that?

MKT: It's nice.

KM: That was an interesting story how you said they make imu or the umu stone and your daddy would...

MKT: Yeah, I was watching and wondering what he was doing.

KM: Right by this first mākāhā, in front?

MKT: No, right inside the mākāhā where the water go in and out?

KM: Yeah.

MKT: Fishes go in and out.

KM: They can hide inside the hakahaka like that?

MKT: Yeah. Now it's really nice.

KM: Yeah, big job though, fishpond.

MKT: Oh yes, uh-hmm. Peter and who?

KM: Peter Keka and some of the other park people you know. They're trying to make it so that they can restore the whole. They'd like to do the whole kuapā. In your time was anyone driving a jeep or anything across here? No?

MKT: No.

KM: I heard after Foo?

MKT: Yeah, that's what I heard, but kind of rough road.

KM: Yeah, they could drive most of the way across. In fact Hu'ehu'e Ranch in the '60s evidently brought in gravel and they were making it so that they could go more easy. They didn't have to drive way in the rough road back over Kohanaiki side.

MKT: I guess so.

KM: But you didn't come down then already?

MKT: No.

KM: In fact you lived on O'ahu for a while?

MKT: Uh-hmm, Kaimukī on 15th Avenue.

CT: That's when she was going school, she had to live with...

MKT: My aunty Chun, Kam Wa Chun, and children.

CT: Was a cottage, they take care they send her to Kaimuki school...

KM: That's the same thing like all the 'ohana up Pu'u Anahulu the girls when they would get out of Pu'u Anahulu School, no more class going up above 8th grade. They would go to Honolulu work in a home, and go to school...

MKT: [Explains circumstances around her working in Honolulu.] I left Kona to go to O'ahu to work. I needed to help my mom pay attorney's fees... I wove coasters and Dinner mats, and worked for Kam Wing Hot Dog Shop on Maunakea Street. It was next to a bar and the Roosevelt Theater.

KM: ...How different your folks life when you were young?

MKT: Uh-hmm.

KM: Compared to the mo'opuna mā now, yeah?

MKT: [chuckling] Now they spoiled.

CT: Over here they said had lots of burials left?

KM: Yes.

CT: Why was it like that? Was it a battle place or?

MKT: Yeah, rules were strict. I think it's a battle too...more like a battle place. And they would bury...only the king and queen, they would have a nice burial like they make nice stone wall. All like us people that...

KM: Of the land?

MKT: All right there but get some standing up, especially the babies. Some get open and get plenty room and buried in there. My sister Adele showed me that, she found a baby skeleton, head and what's left, next to the brackish water pond in the back of the house, where had a stone wall.

CT: I wonder was it so much, you know? Like Karin [Haleamau] was telling me the story. Have you walked with him over here?

KM: Not with Karin, no.

MKT: Robert Punihaole is another one.

KM: Yes. Because this fish pond was so good, and because they had water even though it was brackish, they ma'a to the wai kai.

MKT: 'Ae.

KM: And so it's good for people to live here. Even over many generations you know?

MKT: Yeah. Even brackish water come into with the salt water. He said "oh get the fresh water in here." Cold, eh.

KM: Yes, even in the pond. Look how beautiful... You know the sketch you were doing of the old house, homestead up Honokōhau Junction?

MKT: Yeah.

KM: It's a fine sketch.

MKT: I was so shocked after I finished, I said, oh my goodness, I couldn't believe I did it.

CT: What happened to your picture of Honokōhau? Mauka?

MKT: I still get 'em.

KM: It's beautiful isn't it?

CT: Oh, yes.

MKT: I showed you, then I stopped.

KM: Such good detail, how the house was situated and where the store and what is, you know.

MKT: Hmm.

KM: [pauses] Did people go out canoe fishing from here on this shore? That you remember?

MKT: Mostly they bamboo fish.

KM: Bamboo, kā mākoi?

MKT: And throw net.

KM: From Honokōhau the canoes still went out when you were young?

MKT: Some of them, I see them going out fishing.

KM: Here mostly fish in the pond then?

MKT: Uh-hmm.

KM: Like you said kā mākoi and whatever.

MKT: [looking at Kekoa, a family friend] Now Kekoa got to sing.

KM: Speaking of singing, did you have any...were there any songs that you remember about Kaloko? Were there mele that the kūpuna used to sing for this land?

MKT: Not that I know of.

KM: Not that you remember.

CT: What about the song Kaloko Blond...

KM: Oh yeah, Kaloko Blond.

MKT: Oh yeah.

KM: [chuckling]

CT: Yeah, I know they sing that.

KM: "We are the boys of Kaloko."

MKT: I heard them singing one time. It's nice.

CT: And they used to sing about the Kaloko Blond.

KM: Yeah.

CT: I thought they were singing about the mo'o wahine. After they inu little bit.

Group: [chuckling]

MKT: That's what I thought.

CT: How big was that house over here? How many bedrooms or?

MKT: Just two.

KM: Two rooms?

MKT: Two rooms, use the two rooms, one parlor, two bedrooms no more room everybody sleep all over.

CT: Just hāli'i something?

MKT: Yeah, moena.

CT: Just like the mauka house?

MKT: Yeah.

CT: You hāli'i something, no bed, no mattress?

MKT: No, just hāli'i, blanket and whatever.

CT: They didn't have mattress after World War II [chuckling].

Group: [chuckling]
 CT: There him.
 MKT: Brother Sam.
 KM: Maika'i.
 CT: Now he can talk story. Only him?
 MKT: I don't know maybe Claudia coming.
 KM: Aloha mai...
 Group: [greetings]
 KM: Mahalo. So you're Sam Keanaaina?
 SK: Sam Keanaaina.
 MKT: Kamuela.
 KM: Kamuela, 'ae.
 SK: Samuel Kamuela.
 KM: When were you born?
 SK: November 27th, 1926.
 KM: Oh, aloha. So you used to come down here with your sister and with kūkū mā?
 SK: Yeah, after school, the weekend, Friday afternoon. Get the animal up in there where my grandfather was living up at the Greenwells.
 KM: 'Ae, Honokōhau?
 SK: Honokōhau.
 KM: How do you remember coming down to the pond area here? When you would come, straight down trail from by there or?
 SK: Yeah in Greenwell's property we pass coming through the coffee land, where all that coffee farmers used to be.
 KM: The Japanese farmers like that?
 SK: Japanese farmers.
 MKT: Isomoto, Sato, and Akazawa...we were surrounded by Japanese families, Kunii Kurozawa, Sasaki them, and also the Greenwell family.
 SK: Yeah.
 KM: Had a trail come straight down?
 SK: Yeah, came straight down here right up in here.
 [On December 6th 2002, kupuna Sam also shared that on one trip, while coming makai from Honokōhau, he saw an akua lele (fireball) flying from makai to the uplands. This was around 8 or 9 o'clock one night, just a short distance mauka of the Kaloko beach house, in the 'ā'ā (the area below the present-day Ka'ahumanu Highway). Kupuna noted that his donkey got skittish, and its ears

dropped back, but once the akua lele passed they continued makai. When he asked his grandmother about it, she told him that it was a way in which “the dead people sent messages.”]

KM: Oh, tita Malaea, aunty was saying that you folks used to have a little hale back...?

SK: Yeah, right here somewhere.

KM: Out somewhere right in around?

SK: Right on the top here there's a little punawai like right back down in that's where we wash our dishes and all that. We usually come down and bring some fresh water down for drinking.

KM: Yes. Did the trail come out pretty much close to the house or more over one way or the other?

SK: No, it came right down in here and then we had to walk up to the house. We made our own trail going back up in the lava rocks.

KM: Yes. You folks would come down Honokōhau and cut across, come to Kaloko?

SK: Kaloko straight down to Kaloko.

KM: Amazing!

SK: Up in Frank Greenwell's property.

KM: Yeah.

SK: My grandfather used to work for Greenwell, he was the butcher up there.

KM: Yes. I've spoken with the old man James and the older brother Rally.

MKT: Kimo.

KM: 'Ae, Kimo and Rally. They speak so fondly of your grandfather them.

SK: Just Kelly now up there.

KM: 'Ae, Kelly is by on the corner.

SK: Kelly get his house up in there now.

KM: Yeah. You would come down here, you work this fishpond for kūkū, for your grandpa them?

SK: Well, I get the chance to come swimming and fishing and all that. I get nothing else to do up on the ranch there, so we come down the beach and then on Sunday afternoon we head back up the hill again go back to school on Monday, either Honokōhau, Kalaoa or Konawaena.

KM: Almost like every week pretty much or..?

SK: Yeah, every week.

KM: Your grandpa had a lease on this fishpond or something?

SK: Yeah, a lease on this Kaloko Fishpond.

KM: 'Ae.

SK: It was owned by the Stillman family.

MKT: There's so many memories, good and bad.

KM: Yes, from McGuire Estate, Stillman mā.

SK: McGuire, yeah. We come down here, I like the ocean too that's why I used to come down [chuckling]. Some times we don't come, particularly when coffee season, we have to stay home and pick some coffee at the coffee farm.

KM: That's amazing!

SK: My older brother Bill used to come down, Alec, two brothers.

KM: You folks would go into this fishpond lawai'a like that?

SK: Yeah, we want some fish in here we go in the pond and fish, or else we go out and fish in here, spearing.

KM: Kā mākoī like that some or you folks mostly dive and throw net?

SK: Diving, but if you like some other fish like the humuhumu and all that you go out poling. We used to travel all the way down to Honokōhau.

KM: You would go along the ocean trail?

SK: The ocean trail, yeah.

KM: Who was living down at Honokōhau, that you remember?

SK: I remember was Pali.

KM: 'Ae.

SK: As I would call him, I don't remember his last name.

KM: Ka'awa, you heard his name Pali Ka'awa?

SK: We used to call him Pali. Tūtū Pali, that's all we called. And had some other friends, some Filipinos.

KM: Palacat or Pedro?

SK: Yeah Pedro. Palacat used to live down here too. Usually, Pedro... [thinking] Espanada, I think. He lived down in Kailua but he come down this way.

MKT: Yeah, Espanada.

KM: They were working the fishponds over there too?

SK: Yeah, they working the fishponds in Honokōhau.

KM: Catalino, was Catalino out here too?

SK: Yeah, that's Palacat.

KM: Oh, okay.

SK: They were living down at the beach that side.

KM: Honokōhau side. It's so nice that you were able to come out with us today.

SK: [chuckling] I still remember but long time I didn't come down here.

KM: Long time, yeah. If you noticed, you see... In fact, you remember Peter Keka?

SK: Yeah.

KM: He's been doing, working with the Park Service now, they're doing the stone work. You see the kuapā?

SK: Uh-hmm.

KM: How they're fixing the kuapā now.

SK: Right here now?

KM: Yeah, and the mākāhā like that, they've restored one of the mākāhā you can't quite see it on this angle.

SK: There were two, one here and one on the other end.

KM: One close to this shore side and the further one over?

SK: Yeah, further one over.

KM: How were the mākāhā worked when you were young? Did they have posts or?

SK: Yeah, kiawe posts going through that.

KM: Yes.

SK: About four or five feet and go across where the water runs through the back, in and out.

KM: Yes, were there certain tides that you would fish? When the fish come in or go? How did you folks fish? You fished the mākāhā, or go outside?

SK: No, we go outside and fish. Or else we would just run and see what kind of fish bite on the close to the pond. We like it better on the out side or down here.

KM: 'Ae, off of the papa?

SK: Yeah. We go...I forget the name already of that place [pointing out an area south of where we were sitting], that's humuhumu the trigger fish?

KM: Yes. But you folks did go lawai'a in the pond for awa like that? Take to Kailua?

SK: Yeah. On regular holiday's like Christmas and New Year we gather some fish up. We surround the fish in the pond, yeah. Either we take 'em down by the animals, the donkey's. We had maybe four or five donkeys and put 'em in the boxes on each side of the donkeys. Or else the sampan would come out here and we would put the canoe outside of the wall and then we paddle out here but we got to watch if it's a good...

KM: Kai?

SK: Yeah.

KM: [chuckles]

SK: If you have the waves, it's pretty hard to get out [smiling].

KM: So you load the canoe up with fish and then go?

SK: And then go take them out there and load 'em on the sampan and come back in.

KM: Who's sampan was that?

SK: That's Francis Foo.

KM: Oh.

MKT: And who was Brown?

SK: Brown?

MKT: Used to bring that fish for us, from Kawaihae side. Brother Sonny was telling me.

SK: What you call the pua, I think.

KM: Yeah, when they bring the pua come from Kawaihae?

SK: Yeah, Kawaihae. Somewhere down in Kawaihae.

MKT: Francis Brown.

SK: Francis Brown, yeah. I don't know if they were buying fish or they was trading or what.

KM: He's the one had Keawaiki, is that the one?

SK: Keawaiki.

MKT: Uh-hmm.

KM: Keawaiki like that and Lāhuipua'a.

SK: All baby fish and bring up here and put 'em in this pond.

KM: Your tita was sharing that I guess like if you look you see how this...there's a big section of pond yeah here at Kaloko?

SK: Uh-hmm.

KM: Then there's the other small kuapā make smaller pond areas like that?

SK: Yeah, it's another one portion out in there the wall go straight across.

KM: The pua go in the smaller ponds...?

SK: Yeah, they used to keep the small one's in there and it gets a little bigger let 'em out.

KM: Yeah, cause if they go in all the same, the big fish go after the pua.

SK: The big fish might eat the small ones.

KM: You were always restocking the pond?

SK: Yeah. But I was young and I didn't think too much about it, I seen what they doing out in there.

KM: The pond wall I see now how they're restoring it. It's big, tita and them all said small before, lower, different?

SK: Well they were just piling rocks all up. Actually it was higher before, but I think the waves breaking down all that wall up in there.

KM: Yes, that's what they said.

SK: I used to drive my jeep up in there.

KM: You could drive?

SK: Right across.

KM: Like in the '50s like that or something?

- SK: Yeah, somewhere around then, yeah. Used to get the military jeep so that's what we used the jeep to travel back in here. And we didn't come from the top we come from Kailua.
- KM: Oh, on the old Alanui Aupuni?
- SK: On that old Kamehameha Road.



Alanui Aupuni (Māmalahoa) in Kaloko (KPA Photo No. 625)

- KM: The Māmalahoa?
- SK: The jeep just fits right into it, it's kind of narrow.
- KM: Yeah, cause get little stone walls on the side?
- SK: Yeah, right. You can see it straight road all across. We come here, and we like to go fishing over the other side so we drive the jeep put everything then go over there.
- KM: Right across the kuapā?
- SK: Yeah.
- KM: And you can get off towards Kohanaiki side?
- SK: We have to climb over the side a little gulch like you got to climb up little bit and get over on the other side [chuckling]. Well, it's kind of exciting driving up in there. That's four wheel drive so you don't have to worry too much about it. Just climbing over everything.
- KM: That's amazing! And the fish out here good?

SK: Yeah, good. Down there, Kalaemamo they call that.

KM: Kalaemamo.

SK: And there's another one down here [a little south of where we were sitting], the point where we go for the humuhumu too [later in the interview, uncle recalled the name of this location is Awanuka]. Down here, it's just a little place but they get a lot. As long as you throw palu or something all the humuhumu comes up. All you do is go right down on the surface and bring it all up.

KM: Just out there [towards the Kaloko-Kohanaiki boundary vicinity]? See the boats out there now?

SK: Yeah, little bit back.

KM: Back this side?

SK: The opening comes right in.

KM: That's Kalaemamo?

SK: Kalaemamo.

KM: This is not Wāwahiwa'a?

SK: There's another name.

KM: This other one here.

SK: Yeah, right here by this point.

KM: Maybe I get the name on this one [opens Register Map 1280] ...I was thinking of Wāwahiwa'a, maybe that's it.

SK: Wāwahiwa'a.

KM: It's right in Kohanaiki.

SK: Yeah, Kohanaiki. I think that's another one, used to get one house before but it's gone now [In vicinity of 1961 Site K-16].

KM: Was that Akona's fisherman house or something?

SK: Yeah, Akona. A Korean man used to live there. Well they called him Kolea, but I don't know what his other name [chuckling]. He's Korean anyway so we called him in Hawaiian, Kolea. He liked that name, he's the only one that was living there so he goes fishing out and with Akona too.

MKT: That's not the one was staying with tūtū man? Up at butcher house, No?

SK: No. He was working for, I don't know if was Akona this way but he was living here.

KM: Yeah.

SK: Pali was living over there.

KM: Do you remember, let me just turn this one around for a moment, this sort of shows. We're sitting about right here now. [referencing location on 1961 Kaloko-Honokōhau map]

SK: Right.

KM: Here's the big Kaloko Pond, here's the small Kaloko Iki side here.

SK: Uh-hmm.

KM: Had some other small holding pens. Tita was saying that in behind here your grandma would go get 'ōpae, kūpe'e like that.

SK: Yeah, way up in the corner [in the vicinity of 1961 Site K-12].

KM: Yes, this corner off on the side here. Has another small little, almost like a ki'o pua pond or something.

SK: That's where it's an opening like where the water goes in. The 'ōpae are in there, and sometimes the mullet goes in there. All we do is just put the net in at the end and it goes up and it comes running out and right into the net.

KM: Trapped in the net?

SK: Catch 'um in the net.

KM: Had other house over here I think?

SK: Yes.

KM: Had the other house?

SK: Right... [uncle's wife, Claudia, joins group – greetings]

KM: ...So I think the house area or something around here you were talking about?

SK: Is this the boundary line?

KM: That's the boundary between Kohanaiki and Kaloko.

SK: Where the house is, and probably this is the one. The point is right back in here.

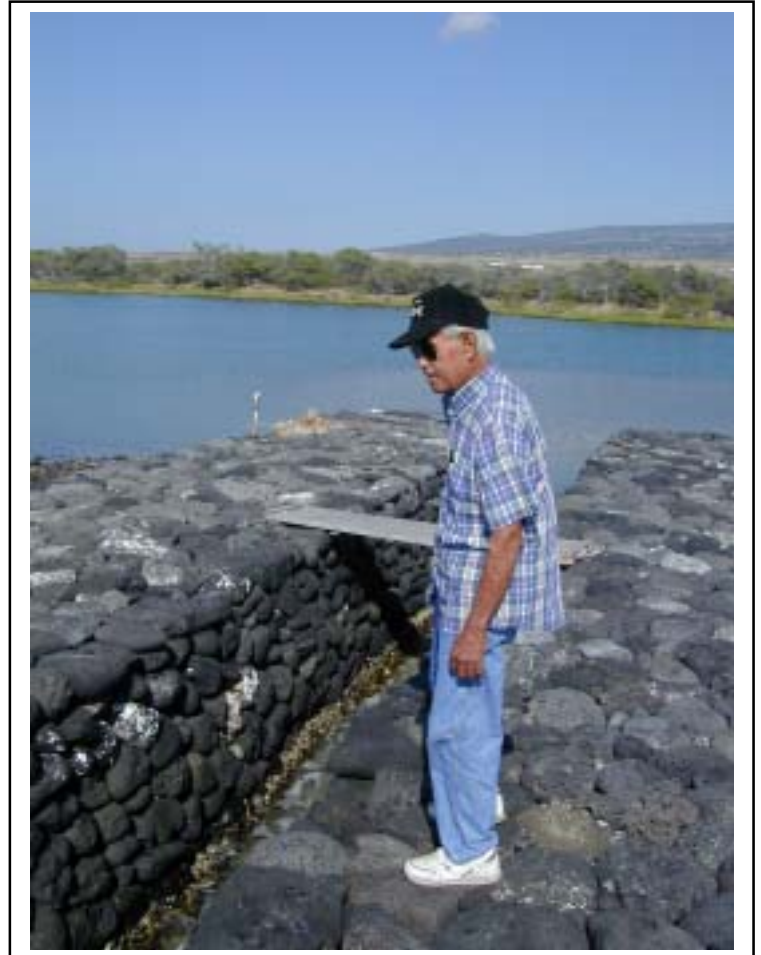
KM: So had the two mākāhā, one on the Kohanaiki side and the other one near here?

SK: Yeah, right where they building the wall, the opening that goes in little ways.

KM: You folks would come also walk, go along the ocean?

SK: Uh-hmm.

KM: Do you remember has a spring, a pond they call...Auntie you said like Queen's Bath or something?



Kupuna Sam Keanaaina at the southern mākāhā on the Kaloko Fishpond Wall (KPA Photo No. 4880).

MKT: Queen's Bath.

SK: That's back inside here [pointing area near Kaloko-Honokōhau boundary; 1961 Site K-1]. The area as you go around here you have to go up a little bit.

KM: Up inland a little bit?

SK: Yeah, inland.

KM: You used to go holoholo over there?

SK: Yeah, we go pass there so we just take a look. And there was another... [looking at map] I think this is Honokōhau.

KM: This comes into Honokōhau right here, right near Queen's Bath.

SK: Yeah, there's a lot of graves up in here [Site H-26].

KM: You heard about the graves?

SK: Yeah. People been digging up, leave 'em that way and put the rocks on it. They just go up there and I wonder how come they digging all these things and leaving it open like that. But they said some guys came down with their pick and shovels.

KM: What's your mana'o about ilina? Should not maha'oi? Leave it...or if open, if it's exposed, cover or what?

SK: To me, I think just leave it the way it is.

KM: Leave it the way it is?

SK: Yeah.

KM: No bother.

SK: We can have a little more of what it was before. If you're going to take and just build fire or anything, everything's going to change. It won't be like how we remember old ones before.

KM: That's right, no good. So just leave 'em alone?

MKT: Yeah, that's best.

KM: So you would come along...

SK: Uh-hmm.

KM: Now when you get to the big pond here, 'Aimakapā at Honokōhau?

SK: This the sand in front of here.

KM: That's right the sand in front of here. Do you remember if there was any mākāhā that opened into the big Honokōhau Pond?

SK: I think there was one but it was under the sand. It was all covered up.

KM: Covered up, your time?

SK: Yeah. There wasn't any fresh water going through.

KM: Not like here?

SK: Not like here going through the mākāhā. And the water is all, everything is all greenish.

- KM: Yes, because it doesn't circulate.
- SK: It goes out little ways the tide comes up it goes back again, it don't have enough drain out there they call that.
- KM: Do you remember...on this map it shows and you can see when you go out there now. There's even smaller ponds on the back...?
- SK: Yeah, way up on the back end.
- KM: Did you hear anything about those ponds? How it was used?



Historic Mākāhā at 'Aimakapā Fishpond (KPA Photo No. 1338)

- SK: No. I don't know much about that back end. But I've seen something like ponds built up in there. Must have a purpose of that but I don't know what they were doing with that. I didn't ask Pali or anything, what was going on.
- KM: 'Ae. Did tūtū Pali live close to this pond area?
- SK: Yeah, close to the pond, around here someplace the house was.
- KM: Yeah, I think there was a house. Do you remember was it walled in? Was there a stone wall?
- SK: Yeah, there's a wall that goes around somewhere back here, and then goes past over it.
- KM: Yeah, okay. Was anyone else living out here at that time? Not tūtū Kanakamaika'i or someone would come down?



***'Aimakapā Fishpond (note walls of smaller holding pens at mauka side of pond)
(KPA Photo No. 1343)***

- SK: Tūtū Maika'i [as pronounced] used to live here sometime, but he's got a place way out here.
- KM: Near the small pond, 'Ai'opio Pond?
- SK: Yeah.
- KM: I think this one here. [in vicinity of 1961 Site H-4]
- SK: Yeah, that's the heiau that one.
- KM: Yes, oh yes.
- SK: He was up right on the entrance where the cars used to come in.
- KM: Yeah sure so that's basically right in here?
- SK: Yeah. His home was right on the top that little flat there.
- KM: Yes. You knew about this heiau, the big heiau out here?
- SK: I've seen the heiau out there. [in vicinity of 1961 Site H-1]
- KM: Never heard a name?
- SK: No.
- MKT: The big wall?
- KM: Yeah.
- SK: Yeah, that big high one.

KM: Makai of the fishpond, the small 'Ai'opio Fishpond. [in vicinity of 1961 Site H-31]

MKT: By the harbor?

KM: Yes.

SK: You know the small pond and up on that little high spot?

CT: Nobody knows the name to that heiau?

KM: Well, tūtū Makapini in an interview in 1962 with my wife's tūtū, she mentions a name Halekuō, but we can't tell for sure. Because she said it was not far from their house. If this was their house here, basically this Site H-4 area on the map.

SK: Yeah.

KM: What we don't know is was she talking mauka. Here's something that's identified as a heiau mauka? [in vicinity of 1961 Site H-14]

SK: Yeah, that's another one up there.

KM: Or was she talking about the makai. For some reason when the kūkū, when your 'ohana or your greats were living they never recorded the name.

SK: No, we never asked about it, so they didn't tell us. It's just sort of where we going. And the rest of them they didn't tell us anything about it. Right back in here there was a concrete floor, I don't know why. [pointing to vicinity of 1961 Site H-3]

KM: Yes, so you remember! Right here, in fact that's a part of it, Site H-3 right there.

SK: Yeah, it's a big flat area.

KM: Do you know what that was used for?

SK: For salt, I think.

KM: Yes. You remember the old salt works?

MKT: Yeah, right.

SK: Yeah.

KM: Just like when you go out to Ka'elehuluhulu, out to Ka'elemakule's old place?

SK: Right.

KM: Has the mortar, the old cement?

SK: Uh-hmm.

KM: It's built up, looks like a foundation of a house almost.

SK: They used to put in all this water and let it dry it off and get all that salt.

KM: Not in your time? Was pau already?

SK: Yeah, was all gone already, but they told me a story about this was a flat where they make salt and all that.

KM: Amazing!

SK: Some people were living on that one too [chuckling]. So I don't know if that is right.

CT: What is that, a cement?
KM: It's mortar, an earlier type.
SK: It's still down here but they got the place locked up you can't get in with a car now.
KM: You would park by...
SK: The end of the harbor.
MKT: Yeah.
KM: Yeah, by the harbor where the tour boats.
SK: You can walk in.
KM: Like one hundred yards in.
MKT: I went in there one time, I didn't know what it was.
SK: You see a big flat concrete.
KM: And it's pā 'ia you know a small little wall all around the outer edges. It's in like compartments too.



Historic Salt Beds at Honokōhau Iki (KPA Photo No. 313)

SK: Yeah.
MKT: Yeah, right.

KM: You can see where they would fill one, make salt like that. Big salt making area.

MKT: Dino used to stay in there.

KM: Dino?

SK: After a while when it wasn't no more.

KM: That was much later?

SK: Later on. They were in there, so I figure I don't know how come they building house on top of that flat [chuckling]. It was flat, so all they do is put their tent or something on that and stay in there.

KM: Hmm. So uncle Pali was the main one living down here in your time?

SK: Yeah, he was an old-timer and Kanakamaika'i was too.

KM: I've done some talk story with some of the kūpuna and through the genealogy stuff. We see that Kanakamaika'i's tūtū, great-grandfather was a man named Kalua.

SK: I heard the name.

KM: And Kalua had the house where they were living you said next to the school lot. That was his grant land in the 1860s.

MKT: By Honokōhau School, Kanakamaika'i.

KM: Yeah. They call that ili, 'Elepaio. The land of 'Elepaio, in there.

SK: Uh-hmm.

KM: That was his old land, but if you look in fact even here this would show it [opens Register Map 1280]. You see this is a map from 1882 to 1888 when it was surveyed. Right here it says Kalua's House. It coincides and here's Kalua's 'āina right here. See his Grant Land right here? He was living down in the 1800s, Kalua...and that's what we figure.

SK: Down here.

KM: Yeah. Even down to here, so we figure even where tūtū Kanakamaika'i, uncle was living?

SK: Yeah.

KM: Must have been the same place pretty much, where his kūkū was living.

SK: Yeah, I think, could be. In that same area.

KM: Yeah, same 'āina. It's quite interesting you know you see where you folks would have been, your kūkū, this is the old road here but this is Māmalahoa, here's Honokōhau School lot?

SK: Yeah.

KM: You folks weren't far from here so you could just...you said you would walk down in Honokōhau? And cut across?

SK: Yeah. It's not too far away from where Kanakamaika'i was living up in there. The junction [looking at the road alignments on the 1880s ,map]?

KM: Yeah, this is the old one though, this is the old junction. Remember Kohanaiki had the church before? Tita remembered hearing about the church.

MKT: Hmm.

SK: So they made a new road?

KM: This is the 1800s that's why, the new road came lower.

SK: Lower and it cut off a ways back this way? This is going to Kohanaiki.

KM: 'Ae.

SK: Okay.

KM: I brought you a nice old map that I thought you'd be interested in. This is from 1882 but it has quite a bit of the lands. [opening map] This is an Emerson Register Map [No. 1449], it covers from the Ka'ūpūlehu boundary to Kaloko here, so it doesn't quite go to Honokōhau. But here, you can see, here's the church, Keoki Ma'o's house, you have Punihaole, uncle Iokepa, the old man Punihaole's house.

SK: Oh, yeah.

MKT: Lowell?

KM: Lowell's papa them.

SK: Yeah.

KM: Here's Kaiakoili.

SK: I heard that name but I never met the people.

KM: They're old kūpuna.

SK: I know Punihaole used to live here.

MKT: He lived to be hundred.

KM: Amazing! Uncle Lowell, almost one hundred years old, yes. Kūkū Kanaka, Uncle Kanaka?

SK: Yeah, they call him Kanaka [chuckling]. Every Sunday he walks all the way up to the church. I tell, how did you walk? Early in the morning he stay sitting down the people didn't come to the church. He rings the bell at the time church supposed to start.

KM: Amazing!

MKT: Sometimes he rings 'um Tuesday. I tell him, the people not coming today.

SK: [chuckling]

KM: 'Auwē! Hmm. So this is a nice map because it shows the Grant Lands and here it comes down to... I guess Kapena is your folks 'ohana, is that right?

MKT: That's the Kapānui side.

SK: Kapena.

KM: And here's Hulikoa? This is Kohanaiki 'āina down here.

SK: Yeah, way down here. This is what [looking at the next land indicated on the map]?

KM: 'O'oma.

SK: The top side?

KM: This comes down to the ocean here. Here's into Kalaoa like the old man Kamaka.

SK: Kamaka.

KM: This is Kama's house over here. I think that's by where your sister?

MKT: Henry Kamaka.

KM: Your sister Amy.

SK: Yeah.

KM: Where the old house was before?

MKT: That two story house.

KM: Yeah, the old two story one that's right, kula house.

SK: That's the one down below on the Palisade's side?

KM: Yeah.

SK: It's not there anymore. Was up there for many years and then gone. The wind blow 'em down, I guess.

KM: I thought you would enjoy this because nice to see the old 'āina.

SK: Yes.

KM: I gave tita mā one when we met before the time. Nice to see these old maps and some of the family names.

SK: Yeah.

KM: You folks would regularly go mauka-makai like that?

SK: Right, on weekends and after school. We like to come down even the whole week but it's only vacation time we can get down here. Go to school, so it has to be on the weekends, we come down. Afternoon, Sunday we go back up the hill again.

KM: Time to go home.

MKT: Go church.

SK: When we go home my father take us to church, we couldn't stay home we got to go church. My grandfather was the type that was always working man.

MKT: Yeah.

SK: He's not the type that you can play in front of him, if you can play you can do something [chuckling].

KM: Who's this, your papa or your grandpa?

SK: My grandfather, my grandma's husband.

KM: Yeah, tūtū Malaea...Grandpa William Nu'uanu?

SK: Yeah.

KM: Amazing!

SK: He worked for the ranch and if Sunday you're playing in front of him. You can play for a little while and then my grandma used to say, "don't play in the front of him too long."

KM: [chuckling]

SK: You got to go do something.

KM: Otherwise?

SK: Play little while and disappear from there and he doesn't bother, but on Saturday's you got to do something. You can play little while but he going tell you go chop wood, or you go out and take the basket to pick coffee.

KM: Amazing, yeah?

SK: Sunday he doesn't bother, you can play in front of him but you can't play that long [chuckling].

KM: If you play, you got to go work [chuckles].

SK: We've been chopping wood and the wood is so high. Every week we have to get some cord, they used to call it the cord wood.

KM: Yes.

SK: Used to take the school bus take all the seat off and then put all the wood in there and then my brother drives the bus and brings it home. We unload it back there.

KM: All of your cooking, everything you did was all wood stove?

SK: All wood.

MKT: Wood stove.

SK: An old iron wood stove. Sometimes we try to get my grandmother, maybe we can talk him into buying some kerosene stove.

KM: [chuckles]

SK: But no there's a lot of wood you can use that stove.

KM: Where did you folks, you go more mauka? 'Ōhi'a or what kind of wood?

MKT: Coffee tree.

SK: No, some people clear the area and they were selling the wood.

KM: Yes.

SK: My grandfather he sells meat on Saturday so he sees all that.

KM: Where the wood was.

SK: I'll come down and get that buy that wood.

KM: Maika'i.

SK: He comes home. [chuckling] Sometimes he drives the bus so we have to go with him. I couldn't drive at that time [chuckling].

KM: Did you ever hear... Tita was saying that your older brother Alec had mentioned to her. Did you folks ever hear about mo'o in these ponds here? Like the guardians, the caretaker's of the ponds?

SK: Yeah, that's why I didn't want to go on the canoe in the night. Just in the little pond but I won't go riding in there, but they go out but not me [chuckling]. I stay out here, I said I wait for you up in here. They said there's a big fish out there or something. How long it's been living in there, I don't know. That's when all the fish...it lives on those fish in the ponds, but I never saw it.

KM: Did the waters in this pond ever change colors sometimes?

SK: Yeah, every month, I think.

KM: Every month?

SK: It changed to brownish but it's like coming in from up there somewhere [pointing back].

KM: From the back side?

SK: Yeah and went straight back outside. It's kind of brownish.

KM: Yes, brownish, red hā'ula'ula kind?

SK: Yeah. My mother told us "that's when the woman get her period."

KM: Ma'i?

SK: Yeah, ma'i.

KM: Ma'i wahine.

SK: That's what it is back in there.

KM: The mo'o, she get ma'i?

SK: Yeah.

KM: Did they tell you not to go into the water at that time?

SK: Yeah.

KM: Kapu, just like you stay out?

SK: Yeah, you not supposed to disturb or anything. Eventually it would go away about two, three days afterwards and it comes clear up again. But we got lot of ocean, I don't need to go in [chuckling].

KM: Yeah, so you no need to go inside the loko [chuckling].

SK: I like but some fish I see in there I want to go, so I just try to put the pole in there but they won't bite they just nibble.

KM: Tita was saying that your grandpa them, or papa would make imu inside the fish house by the mākāhā.

MKT: In the mākāhā.

SK: Yeah, right on the mākāhā. And then just throw the net over and take the rocks all out and catch all the manini.

KM: Amazing, yeah? You get manini, uouoa paha?

SK: Yeah, uouoa and you know the black and yellow?

MKT: Pāku'iku'i?

SK: Yeah, pāku'iku'i in there too, but the yellow one with the scale on it [thinking] mamo. That one in the rock there so you throw net over by the time you take all the rocks away they all stuck in the net so all you do is just pull 'em up and build the wall again and leave 'em there.

KM: Build the imu again?

SK: Yeah. Sometimes there's the eel, the pūhi in there but they just swim right through and go out through the net.

KM: You folks could go inside, you would fish and like you said grandpa them, they would take fish to market too.

SK: Market.

KM: The awa like that?

SK: Mostly on Christmas and New Year's. They order how many pounds they wanted, we get some of the boys up on the hill that lives up there, so they come down spend the night down here. They go out fishing out in the morning the sampan comes in. But one time we broke the canoe right in here.

KM: 'Auwē!

SK: Whoever was captain, I see the big wave came in but he didn't count how many waves before he could go in again. I was coming in with him he was in the back, I was in the front. I look back I see the wave broke, just pick up the canoe and surf right up in the wave.

KM: Right on to the papa?

SK: I thought he was stopped out there somewhere no he came through, I seen the wall. I tell, well I'm not going to hit that wall so I dove off from the canoe and he dove off too and let the canoe go and hit the wall, broke all in half [chuckling].

KM: 'Auwē, that's real wāwahi wa'a then.

SK: And that's when my father got mad with us...

MKT: Makes sense.

SK: Cussing and all. "I wasn't the captain he's the captain he's supposed to slow down the boat."

KM: [chuckling]

SK: [laughing] I can't do anything from the front when he's still guiding the boat in.

KM: 'Auwē! So right on the kuapā, hit the wall?

SK: Yeah, hit the wall and broke in half. You can see the lumber, I jump in the water and look up there I see the boat split up [chuckling]. He was off on this end. He's

cussing all. He said got to get all the animals, load up the pack saddles and take the fish down on the trail we got to go Kailua. Long walk going down Kailua.

KM: So you would go on the old trail? It comes out by what's Firestone now, that area?

MKT: By Firestone.

SK: Yeah, that's the one Firestone.

KM: Ka'iliwai's place was over there?

SK: Ka'iliwai was where...

MKT: Kealoha's place?

SK: Yeah.

MKT: Tūtū Alani.

SK: Just above the Chevron.

KM: Yes.

SK: Where that Firestone, right up in there. Ka'iliwai used to live right across the street. You know by the Hukilau?

KM: 'Ae, the hotel. Yeah that's right George Ka'iliwai.

MKT: Mūmu'u.

SK: They call him Mūmu'u.

KM: 'Ae. [pauses] So you folks did hear the stories though, that the mo'o would guardian or keep this place?

SK: Yeah.

KM: Did you ever see anyone leave a fish or offering, or something behind that you remember?

SK: No. But, I don't know one day we tried to see.. You know we try to see what's going to take that fish with the hook on. We threw that thing out a big awa in there with a hook on it [chuckling]. So I left it out there and we tie 'em to the mākāhā gate. But the whole thing went out it break the mākāhā down and ...what that big fish in there, what kind fish inside there.

KM: Wow!

SK: That's why I didn't want to go up in there in the night.

KM: Huki? Took everything, the mākāhā bust?

SK: Took everything. The mākāhā pole it's they tie it with wire but the thing just broke off from the mākāhā. We got to put another one... From that time on I knew there's something big in here, but nobody caught 'em.

KM: Yeah.

SK: I don't know if it's still in there or not, something.

KM: Some they said kūpua, super natural, live a long time?

MKT/SK: Yeah.

KM: People, in your time you don't remember?

SK: Seeing that.

KM: Brother Alec had said maybe maile or hala lei?

MKT: He mentioned something.

KM: Hala, and you didn't...?

SK: So far I didn't hear anything. But they're the ones that was going out and not me. I can see from the shore line when I'm up on the wall I can see the glittering on the net because night time that awa. Just a little light can sparkle the whole thing, in the moon light.

KM: Sparkle?

SK: Yeah. "Oh, they getting the net up now." So you can see 'em all pulling the fish in.

KM: Must have been so beautiful?

SK: Oh, yeah. They get down here come up to the shore take out the fish put 'em in the ice. Just wait for the sampan to come or we have to haul we have to get 'em up in that out of there. Everything was... I don't know.

KM: How you feel now, they want to restore the kuapā like that and make the pond?

SK: That's okay.

MKT: Nice.

KM: Nice.

SK: The water broke 'em all down, that's why all flat down there.

KM: Yeah, you got to take care otherwise the ocean she come she just...

SK: Right. And it was higher before, you see the rocks all in the water.

KM: All spread out.

SK: I have experience out there. I see all the rocks out in there, maybe some went down in there. Some stay in the pond. We try to drive over here but we go upwards to deep we got to come back with the jeep because too deep. The mā kā hā, the water comes in, too deep so we came back. Then we climb the wall so we get over the wall on the other side.

KM: You know on the mā kā hā? Were there two wooden gates or just one that you remember? In the same channel?

SK: Two.

KM: How about in one channel? In one mā kā hā?

SK: Just one single. I think was big posts [gestures size].

KM: Big posts, so like six, five inch diameter kind?

SK: Yeah, about four, five, six inches.

KM: Did they lash them together or did they nail 'em, spike 'em?

SK: After I seen 'em making wire went tie with wire. Before that maybe they tied with something else, but they found out wire is much stronger [chuckling].

KM: Oh, yeah. When the fish...did they catch fish right at the mākāhā? Sometimes with the one tide coming in, or when they go out? Did the fish congregate by the mākāhā?

SK: I think when the tide comes in, the fish comes down to the mākāhā. I think the fresh water they want.

KM: That's right.

SK: It comes and swim around with all that fresh water.

MKT: The brackish water.

SK: And if it goes down, they're around there, but some they just swim away. Some times we try to sneak up and see what kind of fish have there but they see us before. When they swim away we know they see somebody.

KM: Yeah. Back here, you know like when you drove down today, you saw the old Alanui? Did you see the Alanui cut across?

SK: Yeah.

KM: There's some areas that have stone walls even some almost like circular enclosures?

SK: Yeah, way up here. They were planning some kind of...I don't know what they were growing in there, big green leaf.

KM: Before was very different?

SK: I used to gather some and bring it for the animals because we didn't bring enough grass down here for the animals to stay today and tomorrow and then go home again.

KM: So you would go in 'ohi?

SK: Yeah, we go up and pick up kiawe beans up here.

KM: So you could feed the animals?

SK: Yeah.

KM: These ilina that are down here like in the Kaloko Cemetery area like that [1961 Site K-14].

SK: Yeah.

KM: Do you think that's...are they the old people that were living here or do you folks have family buried down here too do you think?

SK: I don't know anything about family that's buried down here. Probably before...

KM: Po'e kahiko?

SK: Kahiko yeah.

MKT: I know the Pai family was down there too.

SK: Maybe the Pai family had.

MKT: They was staying by Hulihe'e Palace, I never seen them out here.

KM: Yeah. I heard was tūtū Kanakamaika'i, did they hānai one Sarah Kahalewai? That's the one married...?

MKT: Oh, Willie Pai's wife.

KM: Willie Pai, Willie.

MKT: Willie, the swimmer.

SK: Yeah. I don't know that time, was Sarah we know. We know she was adopted by...

KM: She was Kahalewai I understand, there was some sort of connection on her mo'okū'auhau to Kanakamaika'i them.

SK: I don't see why the old folks didn't say anything.

KM: Just aloha tūtū.

SK: This so and so, and so and so, but I don't know who belongs to who.

MKT: Yeah.

KM: When you folks were young time though, was tūtū Pali at Honokōhau?

SK: Honokōhau, yeah.

KM: Kanakamaika'i them would at least come down like that?

SK: Yeah, he used to live up there but he used to come down. We ask, "Who's place was that?" "Kanakamaika'i's."

KM: But nobody else really?

SK: No, just their nephew or somebody was staying for a little while down there, but nobody.

KM: After the war time I guess was when more of the Filipino families like that came in?

SK: Yeah.

KM: Someone had a lease on the pond over there too? Was it Foo or Akona?

SK: I think Akona was.

KM: Akona had the lease on the pond over there. He had some Filipino caretakers, Palacat them or Catalino mā.

SK: Right. Yeah, when Pali was there, there was a lot of Filipinos down with him too. We used to walk over some time when we had nothing to do we'd go over and see what's going on. I used to have some horses that my grandfather gave me, used to run down here. Some mules, horses down here. So sometimes I go over and I like ride the horses back up the hill again so I catch one and bring 'em back I ride 'em up.

KM: Holo? Go home?

SK: The horses, it's not too good up with the grass, they like the beach. Once they get down here they all over the place. Up there they pull down a little bit, although you let them in the pasture but they're not like the other horses.

KM: I see. Was that on Honokōhau land, Greenwell's land?

SK: Yeah, Greenwell's land.

KM: Did you folks go hunting up along the flats here at all for anything? The kula?

SK: [chuckling] Well, I go hunt for donkey before.

KM: [laughing] What, kaula'i?

SK: Yeah.

KM: 'Ono I heard.

SK: I used to go with Kahananui, Joseph Kahananui.

KM: Yes, yes.

SK: He asked me, "boy you like go holoholo down the beach?" I said, "yeah." I thought coming down the beach here but no he's going holoholo up there.

KM: Kula [chuckling]?

SK: Yeah. We leave the car there and we walk in...how far we got to go? And then he turned up. "How come we going up there?" No say anything. I think he seen some donkey up there. So shot some donkey up there, we cannot bring all out only two guys carry the donkey [chuckling]. We carry what we can.

KM: I heard 'ono when they kaula'i the kēkake.

MKT: Oh, yeah.

SK: Yeah, I like 'em but now you cannot catch donkey.

KM: Now cannot, hardly no more.

SK: You pay fine.

KM: You folks would go, is that Kaloko or Honokōhau side?

SK: Up on Kaloko side.

KM: I hear Rally was telling me and Kimo was saying that in the '30s they had one big donkey drive. They drove them all down to the paddock mauka Kaloko below here and then they sold some to the Japanese coffee farmers.

MKT: Yeah, yeah Hōlualoa.

KM: Had goats out here that you remember or hardly no more, pau?

SK: There were few goats out this way [pointing north].

KM: Going towards Kohanaiki side?

SK: Yeah, Kohanaiki and Mahai'ula and all that. I knew some Filipino guys down there. So I used to go down and see all the goats. They used to take over the house, and then they build another shack for them to live down the beach and leave the other house for the goats upstairs and downstairs.

KM: [chuckling]

SK: I go down there I think what the hell the goats sticking their head out the window. "Hey, padre, how come?" "All the goats, they take over the house now. He eat all

the lumber everything, more better I bring my own down here and let them.”
[chuckling] And they looking out through the window while we talk.

KM: That’s out Kalaoa side or?

SK: No, that’s just above the airport, past the airport.

KM: Mahai‘ula, Kaulana?

SK Just before the airport.

MKT: That’s where all the goats are.

KM: No more out this side, you folks didn’t go goat hunting out Honokōhau?

SK: No, too much people here, the goats moved over there. There was some Filipino who were keeping goats and they fenced the whole area up and they had a few tame goats. In the night they tie... The tame goats will come back to the house but the wild ones would stay out. Each time they go they bring wild ones. So get more goats in here so they go out and lock the gate in the back. The goat couldn’t get out by the time they get out there so every time they get more goats. That’s why they get lot of goats. How come you get plenty goats? “I think they come in so I lock ‘em up.”

MKT: Polto, yeah.

KM: [chuckling] Polto with Aunty Annie mā?

MKT: Annie.

SK: Annie Una? Punihaole’s family.

KM: Yes, she was Annie Punihaole. She was Lowell’s older sister.

SK: I think so. They were down at that area down there.

KM: ‘Ae. So you would go kī kēkake like that?

SK: [chuckling] I went, he tell me follow him [chuckling]. I thought we going down the beach but we going back up the hill again.

KM: Do you folks remember tūtū Kupihē at Honokōhau?

SK.MKT: Yeah.

KM: What I was told was that actually uncle Joe Kahananui was Kupihē’s son, hānai to Kahananui.

MKT: I don’t know.

SK: Oh, they don’t tell us anything only they mentioned the name but they don’t say if they’re family or something.

KM: Had Pali Ka‘awa, Kupihē, Kanakamaika‘i mā. Those were the primary families at Honokōhau?

SK: Right. That’s all I know is Kanakamaika‘i, Pali and...

MKT: Aunty Makapini.

KM: ‘Ae, Makapini she married Kanakamaika‘i, his second wife.

SK: Uh-hmm. I don't know if that's their grandchildren, or somebody that stayed with them.

MKT: Hānai.

KM: Hānai, they hānai.

SK: Joseph, Anna and Elizabeth.

MKT: Kiaha.

SK: Yeah. That's the only one, we used to go school together down at Honokōhau. Walk to school we walk over there, that's why we, everybody comes up from there we all go up to Honokōhau School.

KM: Nice. Honokōhau School, then closed, you go Kalaoa? Or you go to Konawaena?

SK: No, my father held us up in there, he wanted us to be up there. My grandfather said, as long as you're what about twelve, thirteen years you come down here and stay down here.

KM: Lucky tita you stayed with grandma?

SK: Yeah, she was down there before.

MKT: Born and raised.

SK: At my age my grandfather asked my father if he can bring me down here. I said, no I don't want to go down there, but I know how it is I go down there I got to work. Up there I don't have to work too much [chuckling].

KM: Did grandpa grow kalo too or something?

SK: Yeah.

KM: You folks would go mauka?

SK: Yeah, up in the...

MKT: Ranch.

SK: In the ranch land. Coffee and taro.

MKT: We make our own poi.

KM: You know where Kimo lives now, way mauka? I was told that was the place where they used to have their māla 'ai.

SK: In the back of the old Greenwell house I think. And then Kelly and Peter and their father used to live on the top of the hill the white house.

KM: Yes. There's a place now when you go the Ranch Road, you know where the ranch headquarters a little bit now you go in through the gate?

SK: Yeah.

KM: You go way up on top now, good māla 'ai they said.

SK: That's the one that bend there.

KM: Yeah.

SK: That's the one go to the family house and the other one goes up, I don't know how far? I didn't go there I went around the other end.

KM: It goes up pretty far. You folks, when you would grow kalo was it near the Māmalahoa Highway, or was it further mauka?

MKT: No, further mauka.

SK: Further up.

KM: I hear the old man Frank, had plenty taro. Forty different kinds of taros.

SK: For a white man like that you can hear him speaking Hawaiian all the time. Yelling to his cowboys and everything all in Hawaiian. What the hell you think, he smart, well you live with the Hawaiians so he speak Hawaiian to the Hawaiian cowboys [chuckling]. His voice real loud.

KM: It carries?

SK: Yeah, it carries. You can hear him.

MKT: He'd be out there smoking, if somebody take the banana plants, he said "I planted that banana, you folks like, you ask me."

KM: [chuckling] Interesting, yeah?

SK: I like down the beach here better.

KM: Nanea, come down ocean?

SK: Right. You come down here, I like go swimming or pūlehu some fish, catch some fish. We have to make most of our time we got to go down here and if we have to go back up there, it's only two days...

KM: You know, you folks it's amazing, you, your sister and I look at your brother Haole, you have such handsome features. Beautiful features you guys.

SK: We mostly Hawaiian, but we get little Chinese in us.

MKT: Grandpa is Chinese-Hawaiian.

SK: My grandfather is Chinese-Hawaiian, but my grandmother is Hawaiian.

MKT: His sister is pure Hawaiian.

SK: My mother is Hawaiian too.

MKT: Auntie Anna is pure Hawaiian, Kumala'a?

SK: Kumala'a, yeah I think Hawaiian.

KM: You folks have such nice features, beautiful.

MKT: Mahalo ke akua, nothing without him.

KM: 'Ae, mahalo ke akua.

SK: [chuckling]

KM: How do you feel about this land becoming a park and they'd like to open it, but to take care, and so that people can know the history.

MKT: Maika'i.

KM: Maika'i?

SK: Right, yeah maika'i.

KM: May as well so we can ho'omau some of the practice, some of the traditions and stories like that?

SK: Yeah.

KM: It would be very nice to see this pond, you know when they get this kuapā built up like this again.

SK: Keka is back here working, Peter?

KM: Yeah Peter.

MKT: Peter and his workers come down here.

SK: I see, okay.

MKT: He's always making stone walls.

SK: Good, to me he knows. I know he lost his voice for a while.

KM: Yeah, he's okay.

MKT: Yeah, the main thing is he's okay.

KM: Yeah. Oh mahalo!

SK: Hmm. I wish I could come down here, spend the night down here... [chuckling]

MKT: You got to ask your cousin, Frances Kuailani.

KM: Pau, he retired no ho'i.

MKT: Poor thing.

KM: But has a nice lady here, Kenui, Geraldine Kenui Bell, she's the superintendent down here. I bet if you folks talk story...

MKT/SK: Yeah.

KM: Old 'ohana how you come down. That's a part of your history.

SK: Yeah.

KM: Your family's history because your tūtū...

MKT: She lives here?

KM: She doesn't live here, she's the superintendent she took Kuailani's place when he retired.

MKT: Hmm.

KM: But, your folks, your tūtū...do you remember the name Makuaikai, or Makuaaikai or Mokuaiikai?

MKT: Mokuaiikai.

KM: I think in your tūtū's time they were pili together.

MKT: Yes.

SK: Yeah. I didn't hear much about, I heard that name but...

KM: How long you folks have been working the fishpond, the family generations back. Then your grandfather who you folks lived with, you know you folks would come down. There's this history that you have, generations of this land here.

MKT: When I was in Honolulu, by Pearl Harbor, plantation when I rented a house over there. This man was next door downstairs and I was upstairs he said what's your name? I said, Keanaaina he tell oh, I used to work for your grandfather down the Greenwell Ranch. I look at him, Waipā, but I don't know his other name. He's from Hilo.

KM: Waipā?

MKT: Waipā.

KM: Yeah, they Puna people too.

MKT: He passed away, his wife used to be Emma.

KM: Yes, yes.

MKT: He quit working for grandpa, Wiliama, and he went to Hawai'i Meat Market in Dillingham's side. That's why he said he was working and I said what a coincidence, he said "oh I know your grandpa long time." Oh, boy!

KM: Amazing! It's so important to talk story, these recollections that you have because it fills in so we have an idea about how you folks aloha and took care of the land. And was that a thing too, fishing did you learn from your kūkū how you fish? Did you take everything you want as much as you want or did you?

SK: No, only what we can eat. We can't waste it, today you go so much and that's it. We bring home for everyone who's up in here and whatever you bring. We can't eat 'em today we eat 'em tomorrow.

MKT: No waste.

KM: No waste yeah. Before, like now you see people just from all over everywhere come?

SK: Yeah.

KM: And they take everything and then you wonder how come no more?

MKT: 'Ānunu.

KM: 'Ānunu.

SK: [chuckling] Now, I go fishing, I used to throw palu and my hook in there, the humuhumu come right up and picks 'em up and they fighting for this one bait and if one, you bring 'em up. But now you throw your bait over there it disappear. I don't know what happened. They go away but they come back slowly they see what's this thing up in here. I don't know if they probably frightened off with something else from before. People are coming down here and...

KM: When you folks were young was it much less people, and did people respect. If they knew this is Keanaaina's fishery?

MKT: You mean now?

KM: No, before days.

MKT: Oh was aloha, that time.

KM: Hmm. Say if Keanaaina was here...then people wouldn't come make maha'oi, or would they ask your grandpa them first?

SK: No, I think they come over, we invite them over.

MKT: Grandpa just give.

SK: Sometimes we stay over night with some other friends. If they don't do what we do, we tell him, and the next time they don't come down here [chuckling].

Group: [laughing]

SK: We making it better for the other guys too.

KM: Nice though. [pauses] Before tita was saying too, this land was much more open. Not all pa'a 'ia with this nahelehele.

MKT: This trees, never have that.

SK: Trees are getting too big, before I can see right across.

KM: You could see right across before?

SK: Yeah, if you come around this end you can see the other end but now you have the trees up in there now.

KM: You see out to Honokōhau? So changed?

MKT: Even inside the pond had like that.

SK: Even that other pond way on the other end there.

KM: Yeah, the smaller section.

SK: Get some trees but they pulled 'um up all already I think. Had some trees growing over the wall, but they were covering the whole thing up there. Whoever is down here has been clearing off.

KM: Yeah, they've been clearing it. 'Cause that growth destroys the pond you know.

SK: Yeah.

KM: Gets all filled with plants pau the water stagnant.

SK: The root and everything gets stuck in there.

KM: Yeah.

MKT: I never seen that kind before. I looked, "Oh my goodness, where did that come from?"

KM: Yeah.

SK: I look out in there now, and it looks like the flat is going little farther out. That brownish black on the bottom of the water. Used to be close back and then go down the deep.

KM: Yeah, so maybe over the years with the big waves wash in.

SK: Pushing, pushing everything.

KM: Pushing out. Did you get into the water in this pond when you go fish? Or you just come from canoe?

SK: Yeah, I get in the water.

KM: You get in the water, you no mane'o? Some said people get the...

SK: No. Yeah, some said they get itchy.

KM: No bother?

SK: Doesn't bother me.

KM: Maika'i.

MKT: I think on the shore side.

SK: Only my grandmother say when you see the water change color.

KM: Reddish, then you don't go?

SK: Don't go in there, go outside some other place. I didn't want to find out, she said "no," it's no. [chuckling]

KM: That's right.

SK: You find out it's going to be too late or something. Get lot of water out there why you going in there [chuckling].

KM: Why you gotta go in there.

SK: I usually go up early in the morning I go up look they call it that... [thinking] where the water goes back get the rocks [pointing to the trap area at the mauka side of the fishpond]?

KM: The kahe, where it goes inside the channel?

SK: Yeah. I go get the net, I put it on this end. I throw the rock up there the fish turn around...

KM: That's right, right into the net.

SK: ...all back up but it hit the net, right inside I scoop 'em up and bring home.

KM: The little trap off on the side, back there? The one goes in?

SK: Yeah.

KM: How neat.

SK: There's an opening, that's where they go in and take a rest. [pointing to vicinity of inlet by 1961 Site K-12]

KM: Yeah. They go in you cross the net in front?

SK: Yeah, I just put a scoop net and it fits right across and then I just throw a rock. Pau, they turn around and come back up in here.

KM: Maika'i.

SK: If you stand up and they see you, they start running back out again but they come down they come in through the net.

KM: Smart yeah?

MKT: Yeah, akamai.

SK: “Where you get that?” “Oh, up there” [chuckling].

KM: Awa like that, mullet?

SK: I think mostly mullet, the awa won’t get in the shallow water.

MKT: The mullet, momona the ōpū.

SK: It’s a tasty fish anyway, the mullet.

KM: How you folks make your mullet?

SK: I usually boil it.

MKT: Soup.

SK: I make soup, fry not too good, so we just like to boil ‘em.

MKT: Or make raw.

KM: You lomi?

SK: Yeah, make some raw.

MKT: Awa we just make cubes.

KM: Poke, cut?

SK: Awa get lot of fine...

MKT: Bone.

KM: Bone, yeah.

SK: It’s something like ‘ō‘io, but the ‘ō‘io you can squeeze ‘em out but the awa you cannot.

KM: That’s right, no can. I understand some people like to kālua too?

SK: Yeah, kālua.

KM: Then you can see the bone.

SK: Yeah, when you take the meat you can see ‘em all sticking out and the fine bones. You cannot see when it’s fresh, you going to cut right through it anyway.

KM: Maika’i.

SK: I can remember that house up here [just above where we were sitting], and the trail used to come right back of the house around here someplace right back here where the turn off.

KM: The house here, tita was saying two rooms, aunty?

MKT: Upstairs only, two.

SK: Two on the upstairs and the verandah. Downstairs it’s open, it’s a high building.

KM: Yes, oh so it was two stories?

SK: Two stories.

KM: Two rooms upstairs and then down below?

SK: Downstairs, open.

KM: All the 'ohana just gather downstairs like that?

SK: Downstairs, upstairs or can sleep out here.

KM: Had hale li'ili'i somewhere off the side? You folks had?

SK: Yeah. Another cave up in there so we used in there as a small...

MKT: Yeah.

KM: Yeah, hale li'ili'i.

SK: Yeah, and the net house, for the fish out here, that's the only net house, where we kept the nets in. One canoe only.

KM: One canoe?

SK: Yeah. So that canoe broke we got to build a new one. [chuckling]

KM: 'Auwē! Was Hawaiian kind canoe or plywood by that time?

SK: No, was made out of just plain wood.

MKT: Was plywood.

SK: That was wood, an old style of building.

KM: Sort of like the Miloli'i kind?

SK: It could have the V bottom, or flat bottom. When I seen it hit that wall and split in half, if I was up in there I would have got hurt.

KM: So what, grandpa was all?

SK: Yeah, he mad he get all kind of emotion out there, but I know already he was mad so I just fool around in the water. Don't blame me now, you gotta blame somebody.

KM: He's the captain, not me...[chuckling]

SK: He say slow down, let the wave past alright and then we stay in the back but... That was a lot of fun coming down here.

KM: Good memories.

SK: I hope I can remember most of the stuff down here.

MKT: Bumby going remember.

SK: Do you remember the name down here?

KM: No.

SK: This is something else... [thinking] Awanuka!

KM: Awanuka, oh yes! That's it!

SK: Awanuka and Kalaemamo is down there [pointing towards Kohanaiki].

KM: Kalaemamo is over?

SK: Yeah, that point that's come in, turning and where the water breaking.

KM: Okay. That's on the Kohanaiki side?

SK: Yeah.

KM: This little poli over here? That's Awanuka?

SK: Yeah, Awanuka right down here.

KM: Oh, wonderful. See, that name I've seen on the old survey map 1880s, Awanuka.

SK: Sometime we go fishing, my mother ask where you going? We going down Awanuka, so they know where we going over here or over there.

KM: Kalaemamo over that side [Kohanaiki]?

SK: Kalaemamo is that point down there. That's where we catch our mamo, down there get most of the mamo down there.

KM: 'Ae, maika'i. And at Awanuka?

SK: Humuhumu we get 'em over here.

KM: That name you just mentioned too, Awanuka? You'll be interested you'll see...

SK: I was thinking...the name and the mamo and I just remembered...but you never know the name so. I knew was ...nuka something.

MKT: You take time, think, it comes back.

SK: Yeah, I new that mamo was someplace down there.

KM: Well, you got it Awanuka, I've seen the name too on those old writing.

MKT: 'Ae.

KM: Your folks name Keanaaina is that how you pronounce it Keanaaina?

SK: Ke-ana-'āina [as pronounced]...

MKT: Some, they say "Keana-ina."

SK: No.

KM: It's Keana'āina.

SK: It's not a stop, it's a slur right across, Keana'āina.

KM: Keana'āina.

MKT: Try translate that.

KM: I could give it, but you see because I don't know the origin. But if you take it ana is to measure or to survey?

SK: Yeah.

KM: Ke-ana-'āina, maybe it's the one who surveys or lays out the land paha.

SK: Yeah, that's what I understand, that it translates into surveyor. Ke-ana is like a surveyor, 'āina is land.

KM: Maybe that's how but I've never heard the story from your kūkū so I don't know.

MKT: That's how we all think.

SK: Yeah, we asked around to the old folks what this means. That's what it means Keana is the surveyor and 'āina is the land.

KM: Your niece Ruby, I did some work south of here, by aunty Luciana's place, all that 'āina there.

SK: Makuakāne.

KM: Makuakāne mā.

SK: That's what they call "Kaloko Blonde" from him they came out "Kaloko Blonde."

KM: Was Moses Makuakāne?

SK: Yeah, they were having a party, drinking and all, and then he made up the song "Kaloko Blonde." I still remember the song.

KM: Try sing?

SK: [chuckling] No, but the melody I don't know. He sing about the pond, "Kaloko Blond," but you don't know what kind of fish in there.

KM: [singing] "We are the boys of Kaloko..." I've heard it once before.

SK: That's his drinking song anyway [chuckling].

KM: You think when they talk Kaloko Blond, they talking about the mo'o?

SK: Well, I think that's the only one, give 'em a good name. It's a blond in there instead of something else.

KM: 'Ehu, 'ehu.

SK: Yeah [chuckling]. When he sings that song, most people get lost already. "You never seen that." He said "No she's in there, the blond stay in there."

KM: Had big pūhi in here you heard?

SK: The pūhi, I don't know I seen big pūhi whether I see 'em on the outside. I never seen the pūhi, but when the fish took that line, it took the mākāhā pole and all.

KM: Amazing!

SK: And the rope didn't break the whole thing went.

KM: Went?

MKT: I wonder if that's pūhi brother caught?

SK: He caught the pūhi out here and he didn't want pūhi so he chopped 'em all up. His skin came all the kind... My grandmother told him that's your 'aumakua or something.

MKT: Yeah, on mama's side.

SK: He didn't know anything about it, and he didn't like pūhi. He look at the pūhi, it look at him... [chuckling] The next time he see it he didn't bother nothing.

KM: He never bothered the pūhi?

SK: Yeah.

KM: Some of your 'ohana get the name Puhi, eh? In your 'ohana?

SK/MKT: Yeah.

KM: And how about honu, plenty honu out here too?

SK: Yeah.

KM: Do you remember, when you go out of Honokōhau pass the heiau, Honokōhau Iki and heiau out on the point?

SK: Yeah.

KM: The next place has a place called Alula?

SK: Alula, is the one farther out, just a little bay.

KM: Did you hear that name Alula?

SK: Yeah.

KM: Or did you hear Alulā or?

SK: Alula, just named Alula. That's a little sand beach and now they using it somebody go down there take a sun bath, swimming. You go out to the end of the harbor, go up on the flat if you look over you see little sand spots in the kiawe tree there that's Alula right there.

MKT: Alulā, I think.

KM: Oh.

SK: We used to go down here, and hear all kind of names so we remember that.

KM: How nice you remembering though like Awanuka that's an old name.

SK: I know.

KM: I bet no one probably remembers that name now. You're the only guy who mentioned that.

SK: Could have been the name I told you was down there.

KM: Kalaemamo is up north?

SK: Down there, that's where we used to catch all that mamo fish.

KM: Mamo fish, beautiful.

SK: I was thinking how about this mamo I gotta catch all the mamo there but that's the humuhumu down there.

KM: 'Ae.

SK: That's Awanuka.

KM: Maika'i, Awanuka. I have a neat little story about that Awanuka that Emerson recorded in 1882 when he was doing the survey's out here from the kama'āina. That's why I'll make sure that you get the report about this.

MKT: Now you get 'em all in order.

KM: 'Ae. [pauses] You know on the kula lands of Honokōhau, in line with where the Costco is now?

SK: Yeah.

KM: Next door to there, Greenwell them want to do...where the quarry is?

SK: Yeah, the quarry. I think that's the cement.

KM: Glover?

SK: Yeah, Glover the green truck. The next one, it's another one?

KM: They want to do like a...and that's what I had talked to tita about before to, they wanted to do another sort of industrial complex but not like Kaloko it'll be different. They're going...it'll look nicer on the land. Did you ever hear you know even when you went out with Uncle Joe Kahananui to get kēkake like that?

SK: Uh-hmm.

KM: Get some caves up along there? Have you heard of any places on that land before?

SK: Right where Greenwell?

KM: Yeah, Honokōhau like that?

SK: No. I used to walk in from there, we didn't see much we just going where we going. I just following him so he didn't say about this or that. The only thing when we haul 'em out we can't take 'em all we can just take what we can take. We didn't have jeep in those days.

KM: Yeah. Where did your salt come from? You kū'ai it store or?

SK: Yeah, we bought some in the store. I heard they make salt down here, so I figure I'd go down along the beach here, some times I find a little puddle back.

KM: Poho, kāheka?

SK: Yeah, it's a small one, and you see all the white, nice salt.

KM: Nice.

SK: Probably that's how they get all salt. So I want salt, I go down the beach and they give you a small little bucket with salt.

KM: Oh but kaula'i that kēkake... Hoo!

SK: I can see that I only eat that that week instead of eating anything else [chuckling].

MKT: 'Ono!

KM: 'Ono!

MKT: Remember Kaniela one day went pass the house. I was eating my lunch and everybody went someplace. I call, "Hui, Kaniela come, come eat with me." "What this?" "Pork." He sat down ate poi and what, when he pau eat, I told him "you know what you ate?"

SK: [chuckling]

MKT: "You better tell me." "Kēkake." "Oh but 'ono." Boy I tell you, he made me mad.

SK: When you dry that donkey, if you eat 'em fresh it's not so good. I think it's the oil and whatever salt and dry 'em out. But now, you cannot catch 'em, unless

someone hits one on the road. I don't want to take that one. But I going take that one home, take care of that.

MKT: In 1990, the ranch boys, Kamaki, Thomas Lindsey. One day I went down their house up the ranch house. I see everybody busy cutting meat. I told them, what they doing? And then Tommy came with the tail...

KM: [chuckling]

MKT: Oh, no. The ranch guys, donkey tail. Everybody cut Haleamau too all over there cutting. Oh, whatever. Maybe them the one's kill all the donkey's.

KM: [chuckling] The Kona nightingale the kēkake all over. Maika'i.

SK: You put in some kind of ingredient and taste better yet. Now a days when you look at the sign you got to get out of there.

MKT: They fine you.

Group: [chuckling]

KM: Oh, mahalo. So nice.

MKT: Mahalo iā 'oe.

SK: Mahalo! [end of interview]